

Troparia and Kontakia for Sunday, October 12

Resurrectional Troparion, tone 1

When the stone had been sealed by the Jews / and the soldiers were guarding Thine immaculate body, / Thou didst rise on the third day, O Saviour, / granting life to the world. / The powers of heaven, therefore cried to Thee, O Giver of life: / Glory to the Resurrection, O Christ! / Glory to Thy Kingdom! / Glory to Thy dispensation, O only Lover of man.

Fathers of the 7th Council, Troparion, tone 8

All-glorious art Thou, O Christ our God, / who hast established our fathers upon the earth as beacons, / and hast thereby guided us to the true Faith! / O greatly Compassionate One, glory to Thee!

Resurrectional Kontakion, tone 1

Thou hast risen from the grave as God in glory / and Thou didst raise the world with Thee, / and human nature hymneth Thee as God, / and death hath vanished. / Adam exulteth, O Master, / and Eve, delivered from her bondage, now rejoiceth, crying: / Thou, O Christ, / art He who granteth to all the Resurrection!

Fathers of the 7th Council, Kontakion, tone 6

The Son who ineffably shone forth from the Father / hath been born in two natures of a woman, / and beholding Him we do not refuse to depict His countenance; / but tracing it piously, we honor it in faith. / Wherefore, the Church, holding to the true Faith, / doth venerate the icon of the incarnation of Christ.

Announcements for October 12

To Our Visitors: Welcome! Please join us after the service for coffee, food, and conversation. If you would, fill out a visitor's card for us and leave it in the basket on the table by the door. We invite you to go first through the food line and join the priest at the table.

To All: Please be aware that Holy Communion is open only to Orthodox Christians who have prepared themselves for worthy participation in the Mystery through prayer, fasting, and a recent confession to a priest (within the last month or so). We should be modestly dressed (so as not to distract others) and present to hear "Blessed is the Kingdom" at the beginning of the Liturgy (in *unusual* circumstances no later than the Gospel reading if we are communing), and not leave until the dismissal at the end.

The Special Offering this week will be for our debt reduction.

Temple Oil offered in Thanksgiving for the John Colias family and for the health and salvation of William & Carolyn; **Temple Wine** offered in memory of Audrey & Herbert.

Classes this Week

Sunday, noon: Basics of Orthodoxy, Creed, Christ Crucified

Wednesday, 8:00 p.m. Writings of St. Athanasius of Alexandria

College-Age Dinner will be held this evening, at 6:00 either at the church. Food, fellowship, Compline, and something spiritually edifying. People welcome from other parishes.

Mission Council will meet next Sunday.

Our Annual All-Saints Party will be held Friday, October 31, at 6:00 p.m. Please come dressed as a saint and be prepared to offer clues to help people to guess who you are.

Russian Class: If you are interested in a Russian class, please see Fr. Justin. He is debating whether to offer it and when.

Please Pray: for catechumens Holly Bellan, Seth Williams, and Rick Hollembeak, the postulant Elias, the novice Svetlana, and Elizabeth (Chandler) Jones. Pray for Joe Fincher and Olga, for Joanna (Sherr) Hale, for Patricia, Perpetua, and James Lydon.

Tithes, Offerings & Attendance: Bringing our tithes and offerings to the temple of God is part of our worship of God, which also supports our efforts to proclaim the fullness of the Gospel of Christ in Denton through the establishment of a permanent Orthodox parish and new missions in Denton County and north Texas. Checks should be made out to St. Maximus Orthodox Church and placed in the basket on the candle table, where there is also a box for alms (those in need) and a box for our building fund.

Last week, we gave \$566.10 in tithes and offerings; our monthly budget is \$9502 (\$2192 per week). Candles \$86.50; Building Fund \$100, Library \$35. Attendance: Liturgy 64, Vigil 24.
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From Saint Maximus

Humility consists in constant prayer combined with tears and suffering. For this ceaseless calling upon God for help prevents us from foolishly growing confident in our own strength and wisdom, and from putting ourselves above others. These are dangerous diseases of the passion of pride.

It is one thing to fight against a passion-free thought so that it will not stimulate a passion; it is another to fight against an impassioned thought so that there will be no assent to it. Both these two forms of counterattack prevent the thoughts themselves from persisting.

Resentment is linked with rancor. When the intellect forms the image of a brother's face with a feeling of resentment, it is clear that it harbors rancor against him. 'The way of the rancorous leads to death' (Prov. 12:28. LXX), because 'whoever harbors rancor is a transgressor' (Prov. 21:24. LXX).

If you harbor rancor against anybody, pray for him and you will prevent the passion from being aroused; for by means of prayer you will separate your resentment from the thought of the wrong he has done you. When you have become loving and compassionate towards him, you will wipe the passion completely from your soul. If somebody regards you with rancor, be pleasant to him, be humble and agreeable in his company, and you will deliver him from his passion.

You will find it hard to check the resentment of an envious person, for what he envies in you he considers his own misfortune. You cannot check his envy except by hiding from him the thing that arouses his passion. If this thing benefits many but fills him with resentment, which side will you take? You have to help the majority but without, as far as possible, disregarding him, and without being seduced by the cunning of the passion itself, for you are defending not the passion but the sufferer. You must in humility consider him superior to yourself, and always, everywhere and in every matter put his interest above yours. As for your own envy, you will be able to check it if you rejoice with the man whom you envy whenever he rejoices, and grieve whenever he grieves, thus fulfilling St Paul's words, 'Rejoice with those who rejoice, and weep with those who weep' (Rom. 12:15).

400 Chapters on Love, 3.87-91

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Bulletin for Sunday October 12th, 2014

Schedule of Services

October 12th Sunday

9:00 a.m. Divine Liturgy

7:00 p.m. College-Age Dinner

October 15th Wednesday

6:00 a.m. Matins, Confession

6:00 Confession

7:00 p.m. Vespers

8:00 p.m. Class: St. Athanasius of Alexandria

October 16th Thursday

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

3:00 p.m. Vespers, Confession

October 17th Friday

7:00 a.m. Matins, Confession

7:00 p.m. *Russian Vespers, Confession, Dallas*

October 18th Saturday

9:30 a.m. *Russian Divine Liturgy, Dallas*

5:00 p.m. Vigil, Confession

October 19th Sunday

9:00 a.m. Divine Liturgy

But good is, while evil is not; by what is, then, I mean what is good, inasmuch as it has its patten in God who is. But by what is not I mean what is evil, in so far as it consists in a false imagination in the thoughts of men. For though the body has eyes so as to see Creation, and by its entirely harmonious construction to recognize the Creator; and ears to listen to the divine oracles and the laws of God; and hands both to perform works of necessity and to raise to God in prayer; yet the soul departing from the contemplation of what is good and from moving in its sphere, wanders away and moves toward its contraries. . . . whence, moving their hands to the contrary, it made them commit murder, and led their hearing to disobedience, and their other members to adultery instead of to lawful procreation; and the tongue, instead of right speaking, to slander and insult and perjury; the hands again, to stealing and striking fellowmen; and the sense of smell to many sorts of lascivious odors; the feet, to be swift to shed blood, and the belly to drunkenness and insatiable gluttony. All of which things are a vice and sin of the soul: neither is there any cause of them at all, but only the rejection of better things.

St. Athanasius the Great, Against the Heathen, ¶4-5.

St. Maximus the Confessor Orthodox Mission
belongs to the Diocese of the South, Orthodox Church in America